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THE RICHES OF THE MIND

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YOUR THREE WORLDS

ALADDIN'S LAMP

COMMODITIES AND USES

**THE PHILOSOPHER OF
PLEASURE**

FAREWELL TO BOREDOM

ONE DULL AFTERNOON

REMEMBER THE UPKEEP

BELOVED CENTURION:

In your last lesson, we took up the subject of "Making New Starts", and as you are going about the business of following the instructions given in that lesson your Instructor feels that this lesson, which you have just received and which takes up "The Riches of the Mind", should be a tremendous aid to you in proceeding with your new start, for it is true that it is the mind that makes the body rich.

YOUR MIND IS A KINGDOM. It rarely wears out, but sometimes rusts out from disuse. We should understand the workings of the mind, for it is the master of everything, every kind of fortune. It can cause happiness, or it can cause misery, depending upon its use.

We never learn all there is to know about the mind. But there is one thing that is sure, and that is - the more we search into the human mind, the more truly we find everywhere traces of Him who made it. It is so great a thing that it is almost impossible to understand its power. Nothing, no matter how enormous, can

withstand its powers. So many things yield to it as we go through life. And that is why, as your Instructor and your Leader, I have always told you that there is no life problem to which there is not a solution. When a person learns how to use the mind properly and richly, boredom and loneliness are never present. That person is sufficient unto himself.

As you read the lesson to follow, you will discover the riches of it and its possibilities in making your life a thing of beauty, or something that is a continuous misery. The mind really has a vegetative power. It cannot be idle or unused. If you do not lay it out and cultivate it into a beautiful garden, it will grow weeds or simply wild flowers and never do the thing in your life of which it is capable if properly cultivated, properly handled. And it is so elastic - it can do most anything we require of it. There are few, if any, people in the world who use it to its fullest.

I could write a whole book telling you what your mind can do for you if you will permit it to have its proper influence in your life. It can move mountains, but you will have to help - it cannot do it alone. It is YOUR mind, given you by the Creator.

After you have finished with this lesson, make up your mind that you are going to follow its instructions implicitly for the month ahead, and see if you do not find a great difference in its effect upon your life. Cast out all negative thoughts. Form the habit of thinking positive, optimistic and constructive thoughts. ~~Let your mind form new habits of thinking for you in your daily life, whether it is~~ in your home or at your work, or with your marriage partner. Use the riches of your mind to make your own life, as well as those around you, happier.

We should be deeply grateful for the mind. We should treasure it in the knowledge that it is capable of bestowing blessings in every department of our lives. And with this thought, let us repeat together the following prayer:

PRAYER

Heavenly Father, make me conscious of my possessions of privilege and happiness. Help me to know them, to be thankful for them, and to use them. Amen.

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YOUR THREE WORLDS

You probably know that you live in two worlds. Let us think about it a little. The world and its interests make up something a little of which you probably own and all of which you share with the rest of its inhabitants. It is a beautiful and wonderful world, capable of being made vastly more so as we take better care of it and go on developing it.

You have a second world, however, that can be overlooked. It is entirely your own. You have created it yourself, and you can do almost anything with it you choose. It is the world of your personal interests and relationships. In it move

the people to whom you are related, the people you know, the people with whom you have dealings, your work, your plans, your interests, your desires, and all such things. Working with, improving, and developing this personal world is one of the most interesting things one can do, and some people have learned to be very expert at it.

There is a third world of infinite possibilities, which is strictly your private possession, which cannot be taken from you, and which you can also make about what you wish. Its possibilities are boundless, and the management of it can provide you with all the interest and pleasure you can use. It is the world of your mind.

Though this world is as large as the boundaries of your thought, and as enduring as the ideas it treasures, and as infinite as your most adequate comprehensions, it is carried about with you wherever you go, can be unfolded and set up anywhere day or night, and can transform for you any kind of situation and place into one of beauty and wonder.

If your material world is dreary, and your personal world has nothing of special interest going on, you can step at will across the threshold into the world of your mind, and always find something of interest, value, and pleasure there. This is the possibility we are now partly to explore.

Everyone knows he has this wonderful world of the mind, but not everyone realizes the extent of its possibilities, or even tries to discover it. Like the physical world, it needs understanding, development, beautification, and use. It needs to be cleared, built up, and put under cultivation for the particular things it is capable of producing, a few of which we shall now enumerate.

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COMMODITIES
AND USES

First, the world of the mind is capable of storing knowledge, carrying on the processes of reason and understanding, and storing them all up as facilities for more adequate and satisfying living. They are resources for making life rich, meaningful, and productive, and they can be stored and kept ready for use when needed.

Second, it is capable of harboring will and purpose which are the mental levers with which any weight can be moved. In the inner life they prove and also demonstrate what Archimedes meant about the outer life when he said that with a place to stand he could take a lever and move the earth.

Third, it is capable of taking the knowledge stored in it and making it into beautiful vistas in which we may wander or move with purpose and plan. We may go there as we ramble among the buds of spring, the flowers of summer, and the ripe harvests of autumn. There we may contemplate all kinds of things and learn their secrets, like the flower in the crannied wall of which Tennyson said that if he knew all about it he would understand the mysteries of both God and man.

Fourth, it is capable of making us more conscious of the pleasures of our

natural world, because we never know the wonder and worth of even the most familiar facts and objects of the natural world - the faces we know, the voices we hear, the events we observe, the scenes we see, the situations that have meaning for us, the objects we see on the road or street as we pass. It helps us know how important is some person, how valuable a day, or how meaningful is some event, to us, until we have stopped to ponder them.

Fifth, it enables us to preserve and reobserve these things by the miracle of memory. Long before anyone ever heard of photographs and sound reproduction, the mind had them. One had only to call on memory to rerun the record of some wonderful time or occasion with full sound effects, and they would promptly be reproduced. The familiar sights and sounds passed in review to show that they had never been wholly lost.

Sixth, it is capable of weaving patterns of aspiration and desire, and picturing things that are not and never were. Thus we are not limited to material facts, but if we wish we can wander in the fields of fancy. But that is not all. It possesses some strange power called faith which sometimes transforms the fancy into fact for us. When we go to Life's department store seeking some lovely thing we have visualized and decided to possess, and Life does not have it in stock, we are sometimes told to keep expecting for the article is being put on order for us.

All these things and more you can get done in the world of your mind. Do you not see what people miss who reject everything they cannot perceive with their senses, and who do not keep their wonderful gifts of imagination in repair and use? And do you not see how costly it is not to understand that as certain chemicals develop an invisible picture on an exposed sheet of silver nitrate, so faith develops into substance what has been only a visualized hope shining on the view finder of the mind?

This vast world of the mind with its incalculable possibilities is yours without cost, and is not subject to tax. All you have to do is to recognize, cultivate, and use it. It is one rich heritage to which each of us is an heir.

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FAREWELL
TO BOREDOM One of the most common destroyers of peace and confidence among people who have not learned how to avoid it is boredom, but not among those who have discovered that master lode of wealth, the riches of the mind. Boredom is for those who walk in dreary places, and these fortunate people never do. For them there is always something interesting to see, always something thrilling to think about.

Two young men in a certain college fraternity were caught in an epidemic and came down with the same disease at the same time. They were placed in the same room at the hospital. After they had been there several days a fellow member came in to visit them, and he learned an important thing about life from what he saw.

One of the boys was bright and cheerful. He was reading some of the many

letters and cards he had received. A few of the cards with especially inspiring greetings he had propped up on his dresser where he could see them.

"A few sent flowers," he said. "They were lovely, but they soon withered. These cards carry definite meanings, and they do not spoil and have to be thrown away. This experience isn't so bad. It has given me time to think through some of the great books and poems I have read and to remember how many kind friends I have thinking of me here and yonder."

In another corner of the room his companion was lying morose and silent. When he spoke he complained about being kept away from parties, companions, and fun. How his fellow patient could find anything pleasant in this miserable place was quite beyond him.

The point is evident. One young man had developed the riches of the mind and one had not. Later years were significant. The first boy became a successful teacher and a noted novelist. The second lived out a commonplace life at humdrum tasks. Incidentally too, the first boy recovered more quickly.

The world is full of just such contrasts as this. One of the poets applied the same principle to the situation of a prisoner who knew the riches of the mind, triumphantly insisting that, "Stone walls do not a prison make, nor iron bars a cage." On the other hand, a person who has never learned of the riches of the mind can be and usually soon is bored even among the brightest surroundings. A mind ~~like his never~~ enjoys anything long, for each new thing soon palls on him.

You doubtless know the story of the king who sent forth his knights to find the happiest man in the realm and bring his shirt to the sovereign. Their mission was not a complete success. They found the happiest man, but he did not even own a shirt!

The riches of the mind are also protection against many troubles. They can be used to dispel loneliness. They are proof against gloom and discouragement. They turn disagreeable people into pleasant and companionable ones. They even sometimes help sick people to get well, or get better, or at least endure their pain. Too, they sometimes help complaining people to discover that there is really nothing the matter with them. In other words, if they had a slogan, it would be "Farewell to boredom."

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ALADDIN'S LAMP Of course you are familiar with the old Arabian story of Aladdin who was in prison and alone, but who was given a magic lamp which he had only to rub and a genie would appear and grant any desire he named. Have you stopped to realize that in your mind you have just such a magic lamp? It can bring forth the satisfaction of almost any need by producing it, or creating it, or providing something better.

One of James Russell Lowell's less well-known but significant poems suggests a meaningful twist to the Aladdin lamp story, showing exactly what is meant here.

A few lines of it will suffice to show what is meant.

"I once was a beggarly boy,
And lived in a cellar damp.
I had not a book nor a toy,
But I had Aladdin's lamp.

"When I could not sleep for the cold
I had fire enough in my brain,
And builded with roofs of gold
My beautiful castles in Spain."

You see, happiness, contentment, peace, and satisfaction, like creative ideas, are in the mind before they are anywhere else. They are not something put into the mind by things, but something put into things by the mind. You might have any desirable thing or experience in the world, and it would give you no satisfaction if your mind is not contented. If, on the other hand, your mind is contented, it will make life and the world seem good whatever they may lack. In a sense your mind is your own personal, hidden, secret, individual dwellingplace. It is the shadow of a rock in the wilderness. It will always provide you shelter in the time of a storm, provided you do not bring the storm with you. Even if you do, you can and must leave it outside.

Here you have a valuable secret, a golden key, a real Aladdin's lamp. They make it unnecessary for you ever to lose your sense of freedom, even if you were confined in prison walls, visible or invisible. Think how John Bunyan wrote "Pilgrim's Progress" in Bedford Jail, and how in his Second Letter to Timothy, St. Paul wrote his most triumphant sentences of victory from the dungeon of the Mamertine Prison. Think how others have done the same from inside prison walls not made of stone, but of conditions. No man can take away the freedom of the mind or that of the person who has a free mind.

What a pity it would have been if Aladdin had never known what his magic lamp could do, or had left it on a shelf thinking he might try it some time when he had nothing else to do, or had refused to believe the claims made for it, or had put it aside and forgotten it! People do these very things concerning the power of their minds to enrich, beautify, and extend their lives.

You cannot buy such a treasure in the marketplace, but it has been given to you free. It is built in and stays in repair automatically. You have only to use it, enjoy it, and be blessed by it. Do not linger at the gate. Open it and claim your kingdom.

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THE PHILOSOPHER
OF PLEASURE

The Greek philosopher Epicurus taught that the purpose of life is pleasure or happiness. Whether this philosophy is good or bad depends on what one's idea of happiness is. The teachings of Epicurus have been taken up by shallow and thoughtless people and twisted entirely out of his meaning and intention. Those who have a false and misleading idea of pleasure have seized upon Epicureanism as meaning the eat, drink, and be

merry idea, whereas it was the attaining of true happiness through right thinking and right attitudes. Epicurus was a man who never encouraged or practiced self-indulgence or dissipation, but rather the opposite. His idea of the source of happiness is not in appetite, but in mind and spirit.

He did indeed conduct a school of happiness in Athens, but it was as quiet and well-behaved a place as could be found in the city. All kinds of people were admitted as candidates for happiness, but once admitted they found that joy and loose conduct were never confused there. It was true that Epicurus taught the good life is the happy life, and he meant just that. For him the good life had three fundamental principles - temperate living, being kind to others, and feeling content with one's condition.

Notice that not one of these is self-indulgent, not one is harmful either to one's self or others, and not one is sensual. In other words, when Epicurus spoke of pleasure, he meant the pleasure of the inner life. He practiced what he preached and required his students to practice the same.

Think over the people you have known. Begin with the revelers, the eat, drink, and be merry crowd, the seekers after the gratification of the senses. Consider their lives in their entirety, from the way they began to what they came to. In the light of all this, could you honestly call theirs happy lives?

Now think of all the people you have known who were happy in the sense that they were cheerful, optimistic, and given to honest and hearty laughter; who looked on the bright side of things, read and practiced high thinking, and did what they could to bring true happiness into the lives of others. In the light of all these things, and realizing that the happiness they had bloomed in the gardens of their minds and hearts, would you not pronounce them truly happy, whatever problems and difficulties they may have experienced?

The ideas Epicurus had of God, creation, the universe, and existence, are not recommended. He was honest in them but he lived in a time and place when not much about them was understood. Human thinking concerning them had not yet been worked out very well. He was abreast of his age, but his age failed to take many things into account. His thinking fell short at that point, as the thinking of some still does. He should have realized that without God there could be no happiness, no one to be happy, and not even any world to be happy in. But we are everlastingly indebted to him for his teaching that he who seeks happiness will have to find it, if he does find it, in his attitudes toward life and the way he expresses them in his actions and relationships.

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ONE
DULL AFTERNOON

Suppose it is a dull afternoon when the weather is depressing and life seems drab. Perhaps some interesting plan or pleasant journey has been rained out and dull hours seem crowding in upon you. There is a sure way to make the sky darker, the house lonelier, the hours longer, and matters generally worse. Of course you don't really want to do that, but a good many people act as though they do. They go ahead and make matters worse out

of spite, but whom do they spite but themselves? You can go ahead and completely ruin the afternoon, or evening, or period of days. You can assume attitudes that clinch the situation. You can let yourself do or say things that will reach over and spoil many a day that otherwise could have been happy. Some do that, even though they do not want it so, and in their better moments they never recommend it to anyone else. If you want to do the wiser thing here are a few suggestions:

Sit down where you can see out the window and face the situation boldly. Tell the storm, or whatever it is, that nothing is big enough to throw your life out of balance, even for a day. Don't try to hide from the clouds and rain, whether they are in the sky or in you. Dare them to try to spoil a God-given day for you. You will find it easier from that on. Never try to run from trouble. Put it out of business right where you are.

Read, see, hear, or think of something clever, funny, surprising, pleasant, or profitable. If one thing doesn't engage you, try another.

Do something you have been putting off. This may be the best chance you will have. It may seem forbidding at first, but not after you warm up to it. It will waken the creative instinct in you, and before you know it you will be enjoying and feeling grateful for having it to do.

Work a puzzle, or develop a project to be carried out at some suitable time. This is the kind of a day when there is the least interference. You might come up with something really important.

Remember the wonderful people you have known and some of the wonderful things they said and did. Let their nobility impress you again and prove again that such things are contagious. What can be more stimulating?

Now take your eye off the rear vision mirror and think of the wonderful people and things you know now. How fortunate you are! Compared with your privileges, how small a matter is one dull afternoon that doesn't even need to be dull! And what about the road ahead? The future has a wealth of both wonder and possibility for you. Resolve not to miss it as you go by.

Don't give way to revery. It will lead you into the shadows when you need the sunshine. It is wandering and aimless, when you want to be purposeful and constructive. Save it for a brighter day, if at all.

The clock is striking. The afternoon is over. Have you not really had a pleasant time? It could have been very dull and trying, you know. Remember that the blossoms that brightened it were all plucked from the garden of your mind.

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REMEMBER
THE UPKEEP

Since your mind is a special world belonging exclusively to you, remember you are responsible for its use, care, and upkeep. If it were a business, a factory, or a farm, you would know what you must do to keep it productive and in condition. It is something like a vast farm, all

your own. It needs care, use, cultivation, conservation, and development. It is like a desert that has been given you to make blossom as the rose. What are some of the chief ways in which to take good care of one's mind-world?

Keep it clean and fit. Do not let it be a miry and fetid swamp. Make it a sunny and cheerful scene, with lovely views, clean air, and ready values - a pleasant place to live in and share with others.

Use it normally to produce worthwhile thoughts, just and wholesome attitudes, valuable ideas, worthwhile plans, and helpful motivations. Let it be rich with growing harvests of needful knowledge, dependable reason, and true wisdom.

Guard it from wrong attitudes, unjust judgments, unkind purposes, and mistaken ways. These things will seep out into the rest of your life and infest and infect it while they are robbing your mental powers of their rightful strength and usefulness.

Do not under-rate it. Realize your mind's great capacity and use that capacity at its maximum. Let your thinking be adequate, your understanding run deep, and your judgment take all sides of everything into account. Think God's thoughts after Him. Weigh the wisdom of the ages and the experience of the race, and, having proved them, hold fast to what is good. Avoid overwork, but remember that underwork is much more prevalent.

Feed it well. The mind needs nourishment as regularly as the body does, and can as easily become stunted from lack of nutrition. But be careful what you feed it.

Therefore, do not listen to what people say or read what they write indiscriminately, but weigh what you hear and accept only what meets the test. Do not run with the herd, but do your own thinking. Do not be an imitator, but try to be worth being imitated.

Respect the opinions of others, but not slavishly. Develop your own ideas and ideals with the facilities that have been provided you for that purpose. Avoid negative-mindedness. Only the constructive and onward looking adds anything to your life. Accept what you honestly can, and no more. Learn to recognize fallacies like an expert examining valuable goods.

If you find yourself running into dark alleys, or accepting wrong viewpoints or becoming morbid, or developing unkind attitudes, get your mind off these roads and onto right ones.

If you do these things you will always have in your own mental world an un-failing source of happiness and peace, which are the riches of the higher economy. You can do nothing that will reward you more. Your mind is a kingdom. Rule it well. Be deserving of your crown.

AFFIRMATION

I have a mind world that will always be what I make it. I propose that it shall be a mental Paradise of truth, justice, and beauty.